A CHURCH HISTORY

JUNE - 1953

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A Church History

By Rev. Charles Jerome Huneycutt

and

A Fragmentary History of Pleasant Green Methodist Episcopal Church, South, Durham Circuit, Durham District, North Carolina Conference

By Alan Browning

Dedicated in humble gratitude to those who have gone on before us, by the present congregation of Pleasant Green Methodist Church in the Year of our Lord, 1953.

Sponsored by

The Woman's Society of Christian Service

1953

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By courtesy of Vernon Wade Harrison

Preface

We submit this little booklet with great humbleness of spirit, having found the job much harder than we thought when we blithely said, "We'll get all of the Pleasant Green history material together into book form and have it printed".

Therefore, if you find something left out that should have been put in, or something put in that should have been left out, deal "Gently, Brother, gently pray!"

A great many people have helped by giving information for this project, and we thank them for their cooperation and interest.

However, we should like to acknowledge special thanks to the following persons: Myrtle Umstead Walker, Odell Holloway Wilkins, Opie Umstead Walker, Doris Bridges, Deryl Flannery, Martha Browning Walker, and Rev. Kenneth B. Sexton.

Jean Browning Umstead
Eleanor Browning Walker

Editors.

A Church History

By Rev. Charles Jerome Huneycutt*

Strange as it may seem, John Wesley, Father of The Methodist Church, was a member of the Church of England. Following his graduation at Oxford University, he qualified and was ordained in Christ Church Cathedral September 19, 1927, by Dr. Potter, then Bishop of Oxford. Eight years later he and his famous "hymn-writer" brother, Charles, set sail for Georgia as missionaries supported by the Society for the Propagation of the Gospel in Foreign Parts. This was in response to an invitation from General Oglethorpe. After almost three years working with the American Indian and the settlers near what is now called Savannah, Georgia, John Wesley returned to England.

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*This history was written and read by Rev. Mr. Huneycutt at Homecoming Day, June 11, 1950. His plans at this time were to go to Japan as a Foreign Missionary. He left the Durham Circuit in September, 1950, to go to Yale University for a year's study before entering the Mission Field. The Korean War caused the Board of Missions to change their plan of sending Missionaries to Japan in 1951 and the North Carolina Conference assigned him to a charge in Goldsboro, N. C. In 1952 Mr. Huneycutt was transferred to the Western North Carolina Conference, and he is now pastor of the Dallas Methodist Church, Dallas, North Carolina.

Do not be mislead into thinking that this was the planting of the Methodist Church in America. It was not. At that time there was no Methodist Church. We might say that Methodism had its beginning in England four months following Wesley's return from Georgia. Most people date the birth of The Methodist Church from the "heart-warming experience" of its founder, John Wesley. This occurred at Aldersgate-street mission house. Listen to his own words as he recorded them in his Journal for Wednesday, May 24, 1738. "In the evening I went very unwillingly to a society in Aldersgate-street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then openly testified to all these, what I now first felt in my heart."

From this experience of John Wesley, he carried to the people of England a new message, a message which some historians claim prevented a terrible revolution which might have equaled in brutality that of the French Revolution. This new, sincere, vital, spiritual message did not please the people who were leaders in the Church of England. This new application of the Gospel of Christ demanded progressive change: that those who loved the "old way" would not tolerate.

So John Wesley, the son of a famous Anglican preacher, and who was himself an ordained minister in the same church was barred from preaching in his home church. So he went out into the cemetery and stood upon his father's tombstone and witnessed for Christ. This is the scene portrayed in the stained glass window in the front of Duke Memorial Methodist Church.

John Wesley's message and his spiritual fervor quickly won a following. Soon afterwards small groups were formed which were later called Methodist Societies because of the methodical way John Wesley and his fellow-workers went about carrying on their work.

The first Methodist Society formed in America was organized by two Irish immigrants who had sailed from Limerick, Ireland, to New York City in the year 1760. One of these, Mrs. Barbara Heck, became greatly concerned over the lack of religion among her neighbors, and as a result of her persistant effort, a little company met in the home of Phillip Embury, a carpenter by trade. From this beginning other societies were organized.

The societies formed in America soon communicated with Rev. John Wesley in England, and from time to time he sent preachers to minister to the circuits here in America. In 1771 Rev. Francis Asbury landed in Philadelphia, and shortly afterwards was made superintendent of the work of the Methodists throughout the colonies. A few years later, at the time of the final break between the American Methodists and the Church of England (the Episcopal Church), he

and Thomas Coke were ordained the first bishops of the Methodist Episcopal Church.

In 1776 - the year that the Declaration of Independence was signed - the North Carolina Circuit was formed. This circuit embraced the whole of the present state of North Carolina. Three preachers were appointed to travel it: Edward Dromgoole, Francis Poythress, and Isham Tatum. The latter was a man of rare eloquence, and known throughout the country as the "Silver Trumpet". It is reported that some descendants of Isham Tatum now live in Orange County.

In 1780 Bishop Asbury, "the apostle of American Methodism," passed through this portion of North Carolina. From this time until his death he visited the state yearly to superintend the work of the Methodist Church here, and his journal throws considerable light on the conditions prevailing in North Carolina during these years and contains a very interesting account of the work of the pioneer Methodist preacher. The following extracts reveal something of the conditions:

Tuesday, August 1, 1780: Crossed Eno with difficulty--the water ran over the foot-board of my carriage. After that I roade a stoney hilly way about twelve miles. I am this day to go toward Hillsborough with reluctance.
Wednesday, August 2, 1780: Rode seven miles to Hillsborough and preached in the house of Mr. Courtney, a tavern, to about 200 people on Hosea 10:12, "It is time to seek the Lord." They

were decent and behaved well. I was much animated and spoke loude and long.

Friday, March 7, 1783 (almost 3 years later): I had a large congregation at Hillsborough, and there was more attention and solemnity observable than formerly. I visited three young men who are to die shortly; they wept while I talked and prayed with them. I walked to the church (Episcopal); it was once an elegant building, and still makes a good appearance at a distance, but within it is in ruins. The calamities and destructive waste of war have been severely felt in these parts. (The Revolutionary war was in progress during these years.)

Friday, March 10, 1786 (three years later): I rode once more to Hillsborough, where I met a cold reception. I am now satisfied never to visit that place again until they have a society formed, constant preaching, and a desire to see me. O, what a country this is! We can just get food for our horses. I am grieved indeed for the sufferings, the sins, and the follies of the people.

Tuesday, March 3, 1800 (fourteen years later): We had no small race through Chatham County to Snipe's. We were lost three times before we came to Clark's Ferry on Haw River, and had to send a boy a mile for the ferryman, and wait a half hour.

Wednesday, March 4, 1800: A clear but very cold day. We were treated with great respect at the University, by the president, Caldwell, and the students, citizens and many of the country people. Brother Snethen preached on, "God forbid that I should glory save in the cross of our Lord Jesus Christ". When the University is finished I shall take notice of it. I stopped to baptize some children and then rode on to Massey's.

Thursday, March 5, 1800: Came to Raleigh the seat of government. Preached in the state house. Notwithstanding this day was very cold and snowy, we had many people to hear. I baptized a child and came that evening to Thomas Proctor's.

From these excerpts you can better realize the significance of the statement that Henry Ward Beecher once said about the Methodist circuit rider. He stated that the Methodist circuit rider was the greatest civilizing agency in this country during the first years of our history. It was men of this mold that planted the standards of our church in this section a hundred and sixty-five years ago.

The first Methodist Church in this immediate vicinity was located on the Raleigh and Hillsboro Road about one mile east of Durham at a place known as Orange Grove. In 1830 a little school was established, and a few months later a protracted meeting was conducted there by Rev. Willis Haynes and Rev. David Nicholson. As a result of this meeting a Methodist Church was organized with about thirty members. On the 25th of April, 1832, William R. Herndon, "for the purpose of promoting religion and education," donated the house and an acre of ground to the Methodist Episcopal Church, to be used as a house of worship and an Academy. The trustees named in the deed are David G. Rencher, David Roberts, Willie Roberts, Ezekiel Hailey, John W. Hancock, and William R. Herndon. It is stipulated in the deed that "the William R. Herndon is to act as chairman in all proceedings of said institution".

For a number of years a school was conducted in the church building by John W. Hancock. Among the students who attended the school was Mr. M. A. Angier, the first mayor of Durham. About 1835 the church building was burned by one Jefferson Dillard, an avowed foe of the church and the school. Men in the community tracked his horse to the church and to his home again, and he was forced to flee to parts unknown. The church was rebuilt, and services were held once a month.

The Orange Grove congregation was the nucleus from which sprang Trinity Church, the oldest Methodist Church in Durham. In 1860 the members of the Orange Grove Church, together with some Methodists who had moved into the community, erected a church building in Durham's, then, a village of less than a dozen families. Finally, the building was placed on a plot of land on the Roxboro Road (Cleveland Street) purchased from Mr. William Green for $150.00. The trustees named in the deed are Wm. J. Duke, Archibald Nichols, Washington Duke, D. M. Cheek, James Stagg, Z. I. Lyon, and John Barbee.

During the Civil War the work of the church was seriously retarded, the building was badly damaged by Sherman's Army, but through these years of privation the congregation was at no time without a regular minister. Immediately after the war a school was taught in the church until a school building could be erected for the town.

About the same time that the Orange Grove Church was being organized, the Pleasant

Green Church was started. The records show that a deed with James Scarlett as grantor (this James Scarlett was the father of James Cain and William R. Scarlett) was made to William Harris, William Piper, Samuel Piper, George Piper, Jacob Pealor, Abel G. Jackson, Francis F. Workman, Thomas W. Holden, as grantees-in-trust on the 25th day of September, 1832. The subscribing witnesses to the deed were John Piper, Jr., Anderson Crabtree, and John Holloway. One of the trustees, Thomas Holden, was the father of Rev. L. J. Holden, who was an outstanding preacher in the North Carolina Conference.

It seems that the first Church building was made of logs and was probably located a few feet east of the present building. The late Alan Browning, in a paper prepared for the Centennial in 1932, made this statement: "Little can be learned of the history of the church from 1832 to 1869, on which date the immediate predecessor of the present building appears to have been completed. Mrs. Henry Murdock says that her father told some member of her family that when he temporarily left the community for Virginia about the year 1843, he resigned as class-leader and was succeeded by a Mr. John Cabe, and at that time the church-house was a log structure."

The log church-house was replaced in 1869. The names of some of the ones who helped promote the building and contributed to its cost were: Alex Dickson, R. H. Webb, John A. Cole, John H. Lyon, Joe McCulloch, William B. Holloway, Levi Y. Lockhart, John P. Lockhart, John Y. Dortch, Samuel H. Breeze, Wil-

liam Duke, Irby Rhew, Thomas Cole, David Mayes, S. R. Carrington, J. P. Carrington, Anthony Cole, A. C. Hunter, J. C. Shields, James C. Scarlett, Archibald Dickson, William Richardson, Silas Link, Melvina Pratt, John D. Carrington, Bettie Breeze, Nannie Breeze, W. W. Guess, James Webb, Jr., Ellen A. Lockhart, Samuel Dickson, James Pratt, J. A. McMannen, Robert McCauley, H. E. Claytor, B. L. Duke, Levi Cole, Samuel A. Cole, and many others.

In 1866 Durham's was put on the Chapel Hill charge, and Rev. R. S. Webb was sent to the circuit. The following year Durham's Circuit was formed. It consisted of Durham's, Orange Church, Massey's, Pleasant Green, Mount Hebron, and Fletcher's Chapel, and Mr. Webb was assigned to the newly formed circuit. In 1868 he lead a fight for prohibition in Durham's, and the cause of the prohibitionists was lost by only one vote. There was at this time only one house for rent in the town, and this was occupied by Mr. Webb. The saloon men offered $20.00 more for it than he could pay, and Mr. Webb was forced to live at Chapel Hill during the last year of his ministry on Durham's Circuit.

Rev. John Tillett served the Durham's Circuit in 1870 and 1871. Mr. Tillett was a strict disciplinarian, and scorned, in particular, the whiskey traffic and horse trading. At a quarterly meeting held at Old Bethel Church about April, 1870, he made complaint in his report on the general state of the church that some of his members had not been conforming strictly to the rules of the Discipline. There was a purge of thirty-one members but they were later restored

to its communion.

Rev. J. J. Renn came to the Durham Circuit in 1872. (This was the same year that the name of the town was changed from "Durham's" to "Durham".) The 1873 minutes show that there were 26 colored members. By 1876 apparently these had joined colored church. (However there was one exception -- Fannie Breeze, a negro mid-wife.) Rev. Mr. Renn, the pastor, remained on the Circuit until 1875 when he was succeeded by Rev. William H. Moore. Rev. Mr. Martin was replaced by Rev. H. H. Gibbons, who served until 1882. Rev. J. T. Lyon then served the work for three years and was relieved by Rev. W. S. Davis, who stayed for two years. Mr. Davis had fought in the Civil War where he had lost one of his arms. Rev. J. B. Martin, affectionately referred to as "Uncle" Martin, returned to the Circuit in 1887.

The Annual Conference of 1888 advanced Rev. Samuel P. Douglas to deacon's orders, and admitted on trial Rev. Samuel P. Turrentine (both were Orange County boys). Previously J. J. Carden had been admitted to the ministry. In 1889 Oliver Ryder, a Yankee, replaced Rev. Mr. Martin. There seemed to have been a little hostile spirit which was a carry-over from the Civil War. Rev. Mr. Ryder remained on the work for only one year. Rev. Jonathan Sanford came to the Charge in 1890 and served as pastor for two years. One of the great revivals in the church was conducted by Rev. L. J. Holden, a visiting evangelist, in 1890.

In 1892 Rev. J. W. Jenkins became pastor

of the Durham Circuit. During his pastorate there were two important events which occurred in his life. One was that he married a well-to-do woman, and the other was that he became Superintendent of the Methodist Orphanage. In 1894 he left the charge to take up his duties at the Orphanage. Rev. C. W. Robinson finished out his conference year.

Rev. S. T. Moyle was sent to the work in 1895. It seems that he was a very popular man, nevertheless, he remained for only one year. He was followed by Rev. W. J. Twilley, who stayed only one year.

Rev. J. H. McCracken was appointed to the work in 1897. (The 1897 minutes list one colored member -- Fannie Breeze).

The only Quarterly Conference records available for the early history of the Church is dated 1899. It gives the roll call for the first Quarterly Conference as follows:
Dr. E. A. Yates, Presiding Elder, Rev. J. H. McCracken, Pastor in Charge, Rhodes Thompson, J. E. Rogers, James Elliott, W. D. Turrentine (Secretary), Wiley Ball, Levi Y. Lockhart, John McCauley, I. W. Shields, Wm. T. Neal, R. J. Ladd, A. J. Rogers, Samuel Garrard, J. R. Williams, James A. Scarlett, G. Ed Cole, members. The Churches that composed the Durham Circuit at that time were: Pleasant Green, Mc Mannen's Chapel, Duke's Chapel, Massey's Chapel, Fletcher's Chapel, Orange Factory, Mt. Sylvan, Mt. Bethel and Orange Church.

The trustees for Pleasant Green were:

Gaston B. Lockhart, William A. Breeze, Levi Y. Lockhart, James A. Scarlett, Emmit G. Link, and J. M. Copley.

The Parsonage Trustees were: John B. Morris, Wm. T. Neal, J. W. Patterson, W. D. Turrentine, T. R. Cole, G. Ed Cole, A. G. Cox, and Rev. Pleas H. Massey.

Delegates elected to the District Conference for the same year were: Wm. T. Neal, G. Ed Cole, T. J. Holloway, and John B. Morris. Alternates: John Hall and W. D. Turrentine.

The minutes of the Second Quarterly Conference in 1900 which met in the Pleasant Green Methodist Church May 26, 1900, list the following members: J. H. McCracken, Preacher in Charge, W. D. Turrentine, W. J. Ball, A. J. Rogers, Malcolm Blackwood, Levi Y. Lockhart, G. Ed Cole, James A. Scarlett, John McCauley, Wm. T. Neal, J. B. Morris, Willie E. Flintom, Samuel Garrard, G. W. Flintom, Gaston B. Lockhart, Emmit G. Link, and J. S. Garrard.

Rev. J. H. McCracken was certainly appreciated by many as the following resolution attests:

AT A MEETING OF THE STEWARDS OF DURHAM CIRCUIT
Pleas M. Massey was elected Chairman and W. D. Turrentine Secretary.

Resolution

Whereas Rev. J. H. McCracken is finishing his fourth year on Durham Circuit, and Whereas

according to the law of our Church he cannot be returned,

Resolved that we express our high appreciation of his valuable service during the four years he has been with us and mark with pride the very great improvement made along all lines of church work and spiritual life, attributing as we do the bright outlook for the Circuit largely to the fact that he has preached the pure Gospel, known every home, adjusted himself to every phase of life on the work. . . . . and done much to lift us to a higher life.

Resolved, that we will ever hold his name and work in grateful remembrance, and will ever pray that the lines may fall to his in pleasant places, and that his life and work may be a benediction to others as it has been to us.

Resolved that a copy (sic) of these resolutions be spread on the minutes and sent to the Raleigh Christian Advocate for publication.

Signed

Pleas M. Massey W. D. Turrentine
W. T. Neal W. T. Mangum W. Duke
Thomas Lipscomb

The following persons were elected Stewards for the Conference year 1902: J. W. Patterson, John Chandler, J. D. Fletcher, J. M. Thompson, Phillip Moore, A. J. Rogers, J. E. Rogers, W. T. Mangum, Malcolm Blackwood, Samuel Gattis, W. T. Hogan, W. H. Elliott, Wiley Ball, W. D. Turrentine, H. L. Umstead, R. J. Ladd, A. G. Cox, J. E. Cole, E. T. Cash, L. Y. Lock-

hart, G. Ed Cole, Elijah Garrett, John McCauley, W. T. Neal, Green Dority, and Wm. G. Strayhorn.

Levi Y. Lockhart was elected Recording Steward. Wm. T. Neal was elected District Steward, and the following were elected Sunday School Superintendents: J. D. Fletcher, Saul Thompson, R. A. Meacham, J. W. Elliott, J. D. D. Turner, A. G. Cox, Thomas Lipscomb. L. Y. Lockhart, and H. A. Neal.

At the Annual Conference in the fall of 1901, Rev. J. B. Thompson was appointed to the Charge. Members of the Quarterly Conference present at the first session held in McMannen's Chapel January 25, 1902 were: Rev. W. H. Moore, Presiding Elder, Rev. J. B. Thompson, Preacher in Charge.

Rev. G. W. Fisher was the pastor from 1905-1909, when Rev. J. B. Thompson was returned to the work for one year. In 1910 Rev. W. P. Constable was made pastor and remained as such until 1913. Rev. W. C. Martin was the pastor from 1914-1916, when our beloved former pastor and District Superintendent, Rev. Harry C. Smith was assigned this work. He served for two years and was followed in 1918 by Rev. J. C. Humble, who remained for four years. Rev. W. F. Craven came to the work in 1922 and remained for four years. In 1926, Rev. H. L. Hendricks was assigned to the work. He remained until 1929 when Rev. B. E. Stanfield came to the charge. He served until 1931 when Rev. B. H. Black became pastor. Rev. Black remained until 1935, when Rev. C. D. Barclift was sent to the charge. He served us until 1938 when Rev. F. B. Peele,

brother to our present Bishop, came on the work. Rev. S. J. Starnes, present pastor at Burlington, was assigned to the charge in November, 1940.

During Rev. Mr. Starnes pastorate the Durham Circuit was changed. Bethany became a station. The beginning of this took place at a supper meeting October 27, 1944, in the present Bethany Parsonage. Rev. F. S. Love was the District Superintendent and was present. Those representing McMannen's Chapel and Pleasant Green were as follows: Cecil V. Pickett, J. W. Cole, Marvin Neal, and Mrs. John W. Neal. G. P. Walker, E. W. Umstead, Mitchel Hutchins, Mrs. Guy J. Walker, Mrs. Clarence Link, and Mrs. Andrew Cheek. The conferences passed on the recommendation made at this meeting and in November, 1944, the Annual Conference made Bethany a separate work from the Durham Circuit.

Donald G. Smiley, of California, was appointed pastor of the Durham Circuit with I. G. Dunlap as associate pastor in 1944. In 1945 Arthur P. Cooley was made an associate pastor and R. H. Sales was made an associate pastor later to take Mr. Cooley's place.

Chaplain B. F. Meacham came to the work to take the place of Rev. Mr. Smiley, who had completed his work at Duke University in June, 1946, and had returned to California. Rev. R. H. Sales served as associate pastor. This year Palmer's Grove was put on the Durham Circuit. It remained, however, for only one year.

In the fall of 1946, Chaplain Charles Jer-

ome Huneycutt, the present pastor, was sent to the work. Rev. R. H. Sales continued as associate pastor with the responsibility of pastoring Fletcher's Chapel. In 1947 Chaplain Arthur Pierce replaced Rev. Mr. Sales.

In 1948 a beautiful new parsonage was completed by McMannen's Chapel and the Pleasant Green Churches. At the Annual Conference the same year, Fletcher's Chapel was taken from the Circuit and placed with another church to make a two point Charge.

C. J. H.

Pastors Since 1950

In the spring of 1950, Rev. Paul H. Fields was assigned to the Durham Circuit as associate pastor. He stayed with the charge until November, 1950, serving as pastor for the months of September and October. He was retired at the end of the Conference Year.

In November, 1950, Rev. Cyrus B. Dawsey, Jr., was assigned to this work. Rev. Dawsey, the son of Bishop Cyrus B. Dawsey, Sr., a Missionary in Brazil, was born and raised there. He came to the United States in about 1940 for advanced study, and subsequently decided to go into the ministry and return to Brazil as a Missionary. He served the charge as pastor from November, 1950, until June, 1952, when he received the B. D. degree from Duke University. He returned to Brazil in the summer of 1952 and is now located at Sorocaba, Est. S., Paulo.

Our present pastor, Rev. Kenneth B. Sexton, came to us in June, 1952. He is a native of Enfield, N.C., and has just received the B. D. degree from Duke University.

M. B. W.

This Indenture made and entered into this the 28th day of September A. D. Eighteen Hundred and thirty two - Between James Scarlett of the county of Orange and State of North carolina of the one part, and Williams Harris, William Piper, Samuel Piper, George Piper, Jacob Peeler, Abel G Jackson, Frances H Norham and Tho W Holden, trustees in trust for the uses and purposes herein after mentioned, all of the county and state aforesaid of the other part, Witnesseth that the said James Scarlett for and in consideration of the sum of Ten dollars to him in hand paid by the said Trustees, the receipt hereof is hereby duly acknowledged Hath given, granted, bargained, sold, released, confirmed, and conveyed unto the said Williams Harris, William Piper, Sam'l Piper, George Piper, Jacob Peeler, Abel G. Jackson, Frances H. Norham and Tho W Holden Trustees and their successors, all his right title interest, property, claim and demand whatsoever, either in law or Equity a certain lot or piece of land situate and lying in the county of Orange on the waters of Enoe River, bounded as follows. (viz) Beginning at a rock on the edge of the old field, Polly Burtons line, running with her line west Eighteen poles to a Hickory. thence north Eighteen poles to a Rock thence East Eighteen poles to a Hickory thence south E. 18 th.

In testimony whereof the said James Scarlett hath hereunto set his hand and seal the year and date above written,

James Scarlett [Seal]

In presence of.
John Piper jr.
Anderson Coatsbree

John Holloway jurat.

State of North Carolina } In the 5th Ward
Orange County } Court 15 may 1880

Be it remembered that on this 15th day of May 1880 the Execution of the foregoing deed was duly proved before me George Lamb Rowsete Judge by the oath and examination of Robert Holloway one of the

A Fragmentary History of Pleasant Green Methodist Episcopal Church, South, Durham Circuit, Durham District, North Carolina Conference

By Alan Browning*

Deed of James Scarlett, grantor, to William Harris, William Piper, Samuel Piper, George Piper, Jacob Pealer, Abel G. Jackson, Francis F. Workman, Thomas W. Holden, grantees, in trust. A rare coincident that this deed was made on the 25th day of September, 1832, just one hundred years ago today. The subscribing witnesses to this deed are John Piper, Jr., Anderson Crabtree, and John Holloway. For some reason this deed was not filed for probate until May 15, 1880, some forty-eight years after its execution.

The names of the trustees are well known names of Orange County and this community, with the possible exception of Francis F. Workman. Abel G. Jackson was in his day a well known school teacher of the birch-rod type. Thomas W. Holden was the father of Rev. L. J. Holden of the North Carolina Conference, Mrs. Artelia Holden Lyon, wife of Captain John F. Lyon, Mrs. Rebecca McKerrell, wife of John

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*This history was prepared by Alan Browning and was read by him at the Centennial Celebration of the Church September 25, 1932. He intended to revise and enlarge it later, but failed to do so. He died in December, 1943.

McKerrell, Squire Addison L. Holden, a prominent citizen of Orange County, later of Durham County, and Mrs. Margaret Holden Murdock (known to her friends as "Aunt Mag") widow of the late Henry Murdock, of Orange County. Rev. L. J. Holden was far and away above the average minister in preaching ability. He conducted a revival in the Church-house which immediately preceded this one in the summer of 1890, as a result of which there were many additions to the church membership. Mr. Holden died at Snow Hill, North Carolina, July 15, 1899. Rev. R. C. Beaman, who was converted under the ministry of Mr. Holden, read his memorial at the Washington session of the conference in December, 1899. I recall one sentence of this well-written document - "Death invaded my heart's inner circle when he struck down L. J. Holden."

James Scarlett, from whom the church real estate was purchased, was the father of J. C. and W. R. Scarlett. Mr. J. C. Scarlett united with the church after middle life, and was a most faithful and loyal member until his homegoing in the year 1898.

The Annual Conference of 1888 advanced Rev. Samuel P. Douglas to deacon's orders, and admitted on trial Rev. Samuel P. Turrentine. These were both Orange County boys.

Little can be learned of the history of the church from 1832 to 1869, on which date the immediate predecessor of the present building appears to have been completed. Mrs. Henry Murdock says that her father told some member of her family that when he temporarily left the

community for Virginia about the year 1843, he resigned as class-leader and was succeeded by a Mr. John Cabe, and at that time the church-house was a log structure.

The names of the ones who promoted the building of 1869 and contributed to its cost will interest many. We find among others: Alex Dickson, R. H. Webb, John A. Cole, Jessie L. Lyon, Joe McCulloch, W. B. Holloway, Levi Y. Lockhart, John P. Lockhart, John Y. Dortch, S. H. Breeze, Wm. Duke, Irby Rhew, Thomas Cole, A. C. Hunter, David Mayes, S. R. Carrington, W. P. Carrington, Anthony Cole, J. C. Shields, James C. Scarlett, Archibald Dickson, William Richardson, Silas M. Link, Melvina Pratt, John D. Carrington, Bettie Breeze (Mrs. Addison L. Holden), Nannie Breeze, W. W. Guess, James Webb, J. A. McMannen, Robert McCauley, Harvey E. Claytor, B. L. Duke, Levi Cole, Samuel A. Cole, and many others, the great majority of whom have been gathered to their fathers. Mrs. Jessie H. Lyon Dickson appears to be the only survivor of the long list.

From the year 1869 to about 1882 I have been unable to get any data. The writer recalls that Rev. Mr. Gibbons was on this work in 1882. He was followed, perhaps, by Rev. J. T. Lyon, of blessed memory, and Lyon probably by Rev. W. S. Davis, and Mr. Davis by Rev. J. B. Martin. According to the conference records to which I have access from the fall of 1888 to 1929, inclusive, Mr. Martin was assigned to Durham Circuit by the 1888 session of the conference. The pastor's salary shows blank in the record for that year, but Trinity Church, Durham, was

assessed for that purpose $1,500.00 and paid $1,680.00. Rev. J. T. Harris was Presiding Elder.

I now hurriedly give the names of the Presiding Elders and Preachers in charge as assigned from the fall of 1889 to 1929, inclusive:

1889 - J. T. Harris, P. E., O. Ryder, P.C.
1890 - E. A. Yates, P.E., J. Sanford, P.C.
1891 - E. A. Yates, P.E., J. Sanford, P.C.
1892 - E. A. Yates, P.E., J. W. Jenkins, P.C.
1893 - E. A. Yates, P.E., J. W. Jenkins, P.C.
1894 - J. A. Cunninggim, P.E., C. W. Robinson, P.C.
1895 - J. A. Cunninggim, P.E., S. T. Moyle, P.C.
1896 - J. A. Cunninggim, P.E., W. J. Twilley, P.C.
1897 - J. A. Cunninggim, P.E., J. H. McCracken, P.C.
1898 - E. A. Yates, P.E., J. H. McCracken, P.C.
1899 - E. A. Yates, P.E., J. H. McCracken, P.C.
1900 - W. H. Moore, P.E., J. H. McCracken, P.C.
1901 - W. H. Moore, P.E., J. B. Thompson, P.C.
1902 - J. T. Gibbs, P.E., J. B. Thompson, P.C.
1903 - J. T. Gibbs, P.E., J. B. Thompson, P.C.
1904 - J. T. Gibbs, P.E., J. B. Thompson, P.C.
1905 - J. T. Gibbs, P.E., G. W. Fisher, P.C.
1906 - J. B. Hurley, P.E., G. W. Fisher, P.C.
1907 - J. B. Hurley, P.E., G. W. Fisher, P.C.
1908 - J. B. Hurley, P.E., G. W. Fisher, P.C.
1909 - R. C. Beaman, P.E., J. B. Thompson, P.C.
1910 - R. C. Beaman, P.E., W. P. Constable, P.C.
1911 - R. C. Beaman, P.E., W. P. Constable, P.C.
1912 - R. C. Beaman, P.E., W. P. Constable, P.C.
1913 - H. M. North, P.E., W. P. Constable, P.C.
1914 - H. M. North, P.E., W. C. Martin, P.C.
1915 - J. C. Wooten, P.E., W. C. Martin, P.C.
1916 - J. C. Wooten, P.E., H. C. Smith, P.C.
1917 - J. C. Wooten, P.E., H. C. Smith, P.C.

1918 - J. C. Wooten, P. E., J. C. Humble, P. C.
1919 - M. T. Plyler, P. E., J. C. Humble, P. C.
1920 - M. T. Plyler, P. E., J. C. Humble, P. C.
1921 - M. T. Plyler, P. E., J. C. Humble, P. C.
1922 - M. T. Plyler, P. E., W. F. Craven, P. C.
1923 - M. Bradshaw, P. E., W. F. Craven, P. C.
1924 - M. Bradshaw, P. E., W. F. Craven, P. C.
1925 - M. Bradshaw, P. E., W. F. Craven, P. C.
1926 - M. Bradshaw, P. E., H. L. Hendricks, P. C.
1927 - J. C. Wooten, P. E., H. L. Hendricks, P. C.
1928 - J. C. Wooten, P. E., H. L. Hendricks, P. C.
1929 - J. C. Wooten, P. E., B. E. Stanfield, P. C.
1930 - J. C. Wooten, P. E., B. E. Stanfield, P. C.
1931 - H. C. Smith, P. E., B. H. Black, P. C.

Many reminiscences leap at one who has known the congregation for quite 50 years. "Uncle" Billy Duke, in whose honor Duke's Chapel, near Durham, is named, used to attend the annual revival of this church. It was common talk that Mr. Duke always wore a linen "duster" to revivals and remained until his duster became soiled as not to be presentable, when he would mount his horse and ride away. He was famed for singing "The Old Ship of Zion", a popular revival song of his day, and the writer prizes as a hallowed recollection having heard the old saint sing "The Old Ship" in the old meeting house that stood on the site of the present one. Who knows but that we shall hear him in his glorified redeemed body ring out on "The Old Ship" in the Glory Land? By a slight change in the version, it would be most expressive of complete and eternal deliverance.

Mr. William R. Scarlett, known as "Uncle Billy" was a unique character of this congrega-

tion. On the fourth Sunday morning the only preaching occasion of the month, before church took in, he would be found sitting on the roots of the old oak out yonder, discussing the crops and the latest news of the day. One recollection comes to mind just here, "Uncle Billy" on a fourth Sunday morning was sitting with his neighbors and his friends on the roots of the old tree, when he remarked that Mr. David Mayes had bought the Horn Place, now owned by Mr. Lucius Tilley; and in answer to an inquiry as to the amount of the consideration and the terms of payment, replied that the amount the purchaser was to pay was $400.00 and had 400 years in which to pay it.

One family is deserving of particular mention - the Breezes. Perhaps no one family ever wielded so great an influence for good in any community. Two sons and six daughters there were, all of whom have departed to be with the Lord, save two - Mrs. Harvey E. Claytor, of Greensboro, and Miss Olivia Breeze, of Cary.

The conference minutes for the year 1888, forty-two years ago, gives the white membership of the circuit at 488 and the colored membership as one (1). The maturer members of this congregation will instantly recall "Aunt" Fannie Breeze, a slave belonging to Mr. Samuel H. Breeze. This good woman was converted and joined this church prior to the war between the States, when she was nothing more than a chattel in the consideration of the State, remained a faithful and devoted member until she joined the family of God in the heavens some years ago. Rev. J. B. Thompson used to say that when

ministering to the congregation here in the Word of Truth he could always find inspiration by looking into "Aunt" Fannie's black face, radiant with the joy of the Lord.

Time would fail us to speak particularly of the Lockharts, the Coles, the Dicksons, the Garretts, the Tilleys, the Garrards, the Days, the Holloways, the Scarletts, the McCullochs, the Claytors, the Lyons, the McCauleys, the Links, the Watkins, and many, many others, some of whom remain to this present time; the greater part having fallen asleep, who through much toil and tribulation kept the faith and are now at home with the Lord.

To the present membership of Pleasant Green Church permit me to say that you have a goodly heritage; you are surrounded with a cloud of faithful witnesses; therefore, it behooves you with renewed vigor to press toward the mark of the prize of the high calling of God in Christ Jesus, and some day while you serve, and wait, and look upward, the King will come and you will go in with Him to the marriage feast.

At the time of the erection of the first church, Mr. Green, the contractor, lived in this County. Loved by all who knew him for his genial disposition, and serving as a contractor, legal advisor, and highly respected public servant, he was known as Pleasant Green. Thence, tradition tells us, comes the name of our church, Pleasant Green.

Mr. Orion Jones adds this to the story: A good many years ago in a conversation with a Mr. Green in Durham, Pleasant Green Church was mentioned - then Mr. Green told him that his father had helped plan and build the first church there, and that when naming it had been discussed he had suggested that since it was such a pleasant green place why not call it Pleasant Green? Then someone made the remark that it would also be named for Mr. Green.

This story is in keeping with the general tradition.

This is the same Mr. Green who delivered the oration when the Corner Stone was laid for the Hillsboro Court House in 1845 by the Masonic Order.

He was also the same man to whom a well to do widow in the County deeded her property when she was about to marry for a second time. After the second husband died, Mr. Green deeded the property back to the widow. (From Court House records in Hillsboro.)

In addition to the first two acres of land acquired from James Scarlett in 1832, more has been added. The record reads like this: Estimated 2 acres, September 25, 1832 from J. A. Scarlett; March 3, 1897, 1-1/2 acres from W. E. Copley; August 2, 1910, 3/4 acres from J. D. Riley; May 6, 1938, 5-4/10 acres given by Ernest L. Lockhart. This makes a total of 9-65/100 acres of land owned by the Church today.

Doug and Sammy Bell, Dawn Douglas and Donald Womble, small members of our present congregation are great, great, great grandchildren of the James Scarlett who lived in 1832.

Probably about 1869, a log school house was built on the Church property, slightly to the southwest of the present building.

It is said that when the building was finished, a fire was built in the fireplace to see if the chimney smoked. John Breeze on top of the house with his brother, Joe, and always full of mischief, placed his hat over the opening. (Use your imagination.)

Miss Nannie Breeze was the first teacher. Others following her were Miss Emma Rhew, Miss Cora Claytor, probably Miss Sallie Sanders, Mary Lockhart (Browning), Charles Scarlett (grandson of James), Will Douglas (great grandson of James Scarlett), and others.

James Scarlett, grandson of the first James, says that he remembers going to school there as a small boy and he remembers the logs from the first Church were piled in the yard.

Mr. Wade Cates says that the old Oak Tree in the yard with the gnarled roots looked the same when he could first remember.

In 1890, Arch L. Holloway, now living in Alabama, was a member of the Board of Stewards of Pleasant Green Church. At that time he recalls that he, together with Stirling Browning, "journeyed to Duke's Chapel", one of the nine churches on the Durham Circuit then, for a meeting of the stewards of the charge. The meeting was for the purpose of fixing the pastor's salary. It was decided to raise it from nine hundred to one thousand dollars. The preacher, Rev. J. Sanford, seemed fairly pleased, and was quoted as saying, "I think I can live on it".

James Scarlett tells us that he heard his mother say before any church building was erected, that an arbor was built of limbs and branches under which services were held.

The first Sunday School Superintendent was probably Thomas Holden mentioned as class leader in 1843. He was followed by John Cabe.

The next one we know of was (Captain, U. C. S. A.) John P. Lockhart, probably serving from about 1885 to 1895, when his brother Levi Y. Lockhart became superintendent. At his death, Stirling Browning took over the job and served until 1929, at which time Mrs. Myrtle Umstead Walker (Mrs. Gat Walker) became superintendent, and served for a number of years. Nello Hutchins served for a time as Sunday School Superintendent before the present one, Mrs. Erna Umstead Link (Mrs. Clarence Link).

There have been several Assistant Superintendents; one who has served perhaps longest, and surely most loyally and faithfully, being Mr. Orion J. Jones.

At present Ernest Bell is assistant superintendent.

Dr. David K. Lockhart of Durham says that he remembers when a small boy riding to Sunday School behind "Capt'n" Lockhart on his horse Jock, and that Mrs. Jessie Dickson was his teacher.

Excerpt from a letter written in 1892 from Alan Browning to Stirling Browning, then being in Alabama, "Little Nannie Douglas was baptized Sunday". Better known to us all as "Miss Nan", she is still one of our most faithful members.

The present church was built in 1909 and 1910. Some of the people gave money, some gave lumber, some gave labor, and some gave all three. A Mr. John Baty was chief carpenter. Some of the lumber was sawed at a local sawmill owned by Mr. John Wesley Cook.

Money for building the church was collected by subscription. Levi Lockhart, one of the collectors, once made the remark that Florence Copley (Mrs. Chester Roberts) was one of the first donators and this was before she became a member of the church.

The present church was dedicated June 30, 1912. Rev. R. C. Craven, then pastor of Trinity Methodist Church in Durham, delivered the ser-

mon, taking his text from St. Matthew's Gospel, Chapter 16, verse 18: "Upon this rock I will build my church."

The first church organ was bought about 1909 or 1910. Mrs. Pearl Umstead Tilley (Mrs. W. L. Tilley) was first organist.

Mr. Newton Petty, a singing teacher of the old school, about that time taught singing through this and the New Sharon neighborhoods. His daughter, Miss Ada Petty, taught organ and several persons took lessons. Among these was Miss Kate Browning, who later became church organist. Others who have helped in that capacity are Elizabeth Clegg, Jane Umstead, Hilda Bell, Patsy Martin, Doris and Mary Miles Bridges, Betsy Walker, and Mrs. Erna U. Link.

The colored member of the congregation mentioned in 1897 records was Aunt Fannie Breeze. She was born, a slave in Samuel Breeze's household, probably in 1832, the same year the church was established, and died about 1912. She and her husband, Uncle Stanford, and daughter are buried in the Pleasant Green grave yard.

At one time a white member raised objection to the negroes buried there. This disturbed Aunt Fannie and she went to see Mr. Levi Lockhart about it. He told her that if he were living, he would surely see that she was buried beside her husband and child. Mr. Lockhart died first, but as far as is known no one raised any objection to Aunt Fannie's being buried in the proper place. Probably on God's list Aunt Fannie's name is toward the top, perhaps first, of all the

persons buried in the grave yard. She followed the calling of midwife, and any number of the older people of this Church were brought into the world with Aunt Fannie's assistance.

E. B. W.
J. B. U.

Parsonages

The first parsonage for the Durham Circuit that is recorded was located at 201 Jones Street, Durham, North Carolina. This was a central location for the pastor when he served the nine churches being in each direction from Durham.

In 1916 or 1917, a five room house located at 812 Second Street was bought from Mr. Sam Thompson and the pastor moved into it. At that time this section of Durham was known as Trinity Heights as it was located just north of Trinity College, now Duke University East Campus.

In 1927 a new nine room parsonage was built at 2203 Guess Road on the lot adjoining Bethany Church. The circuit at this time was composed of Bethany, Fletcher's Chapel, McMannen's Chapel and Pleasant Green.

On October 27, 1944, a committee from the four churches met at the parsonage and agreed for Bethany to buy the property, since it was to be made a station at Conference in November.

This left the Durham Circuit without a parsonage, so an apartment was rented for the pastor until the fall of 1948.

At this time a brick veneer house which contains a living room, dining room, kitchen with breakfast nook, two bedrooms, a study and bath was completed at a cost of around $15,000.00. This building is located at 1715 Cole Mill Road. There is space on the second floor for additions

if needed. It is equipped with a basement, automatic heat, and completely furnished. This parsonage was built by the people of McMannen's Chapel and Pleasant Green Church, which comprise the Durham Circuit at the present time.

O. U. W.

Woman's Society of Christian Service

The women of Pleasant Green Church met at the home of Mrs. John H. Ball in October, 1929, for the purpose of organizing a Woman's Missionary Society (as it was so named then). The pledge required at that time was more than we were able to meet. Since we were making a contribution for a very needy invalid of our Church, we formed a local organization under the name of the "Help U Club" with Mrs. John H. Ball as president.

In May, 1941, the name was changed to the Woman's Society of Pleasant Green Church. In December, 1946, we decided to change to the Woman's Society of Christian Service. In 1952 we had every woman member of Pleasant Green Church enrolled in the Society.

During the years of its existence, the women's organization had added greatly to the Church and community life in many ways. Not the least of these is the feeling of friendship and cooperation that has grown up along with the religious fellowship of the Church.

Since becoming a part of the Woman's Society of Christian Service of the Methodist Church, interest has become much broader in scope and concept and there is greater service to the Church and the Community.

By sponsoring chicken and brunswick stew

suppers, in which everybody helps, old and young, over a period of twenty-five years something between nine and ten thousand dollars has been raised. This has been used for the Church and Community, Foreign and Domestic Missions, and other worthy causes.

In 1946, Mrs. Mattie Giddens, one of the Society's most devoted members, died and left by will $1,000.00 to be used for the Church. The money was used in part to install the present modern heating system.

M. U. W.
O. H. W.

Methodist Youth Fellowship

The Methodist Youth Fellowship, originally called the Epworth League, was organized in our Church in 1940. The Rev. Mr. Starnes was the minister here then, and it was under his guidance that the organization was started at Pleasant Green.

Carl Riley, Louis Hutchins, and Mattie Hutchins were some of the first officers, and Mr. and Mrs. Ed Umstead, assisted by Mrs. Bertha Clegg and Miss Moyle Umstead have been valuable leaders.

Since 1940, most of the young people of the Church have been identified with the Fellowship. Following is a partial list of past members from 1940 to 1952: Carl, Troy, Kenneth, and Sue Riley; Louis, Mattie, Hervie, Ophelia and Betty Sue Hutchins; Sam Humphries, Ernest and Hilda Douglas Bell; Doris, Betsy and Mary Miles Bridges; Howard and Peggy Holloway; Eugene Wilson, Elery, Lucy, Nancy and Alice Holloway; Billy Link, Doris Cheek, Dahlia and Elaine Jones; Ralph and Ruth Jones; Jane and Jim Umstead; Rupert, Hugh, Ann and Jack Holloway; Elizabeth Clegg, Deryl Flannery, Sybil, Bill, LeVaile and Helen Totten; Kenneth Clayton, Eloise and Wilson Womble; Richard and Tommy Crump; and Patsy and Ted Martin. This was, and still is, a particularly fine bunch of young people, and a number of them are still active in Pleasant Green Church. Nineteen have served, or are serving, their country in the Armed Forces; the Army, Navy, Marine Corp, Air Corp, and Coast Guard all being represented.

One of them, Louis Hutchins, of the U. S. 4th Marine Division, paid the supreme price, being killed in action at Iwo Jima in February, 1945. Kenneth Riley was badly wounded in the early Korean fighting, but has recovered and is now living in Mebane.

Rev. Jerome Huneycutt was particularly active in helping the young people, and many remember the delightful trip to Camp Don Lee which Mr. Huneycutt sponsored.

By far the most ambitious project of this group was the Community House. It was started in 1947 when Camp Butner houses were being sold. This neighborhood had long needed such a building and one Sunday afternoon when Gat Walker and several of the young people were having a "pow-wow" somebody suggested that one of the houses be bought and built over into a Community House.

That was the beginning. After much discussion and planning, backed up by the Woman's Club, assisted by Mr. John Umstead, State Representative from Orange County, and with Gat Walker, adult leader, and Ernest Bell, as youth leader, the group met on Thanksgiving Day, 1948, to begin dismantling a large mess hall at Camp Butner. The following were there the first day: Gat Walker, Ernest Bell, Jim Umstead, Jane Umstead, Hilda Bell, Mary Miles Bridges, Ann Holloway, Jack Holloway, Howard Holloway, Edd Umstead, Elery Holloway, Alice Holloway, Hervie Hutchins, Harry Walker, and Rev. Jerome Huneycutt. They must have worked very industriously for at lunch time, everyone was very

hungry and Hilda Bell made the remark that she didn't think Jane Umstead could eat so much.

Perhaps, if Gat Walker had not been a born optimist and the young folks ignorant of what lay before them, the Community House would never have been started. However, pretty soon the project became a community affair, and when Gat Walker died at Christmas of that year, and Ernest Bell had to go back into the Marine Corps at the outbreak of war in Korea, Guy Walker carried on as leader, and a most invaluable one he has been.

The Community House is now almost complete and stands next to the Church in the hearts of the neighborhood.

The last official act of this group as M. Y. F. was to buy a piano for the Community House and then turn $15.70 over to the new M. Y. F. which was organized in 1952.

The new group, first with Miss Moyle Umstead as leader, and now Mr. and Mrs. Kenneth Beebe, is getting off to a good start. They have a membership of twelve, consisting of the following: Betsy Walker, Joyce Holloway, Nancy Totten, Mary Ann Cheek, Billy Walker, Philip Totten, Patsy Martin, Vance Cheek, Wayne Holloway, Raymond Browning Holloway, James Wilkins, and Bertie Sorrell.

D. B.
J. B. U.

Boy Scouts

Boy Scout Troop # 467, sponsored and supported by McMannen's Chapel and Pleasant Green Methodist Churches, was organized early in 1950, Rev. C. J. Huneycutt doing the preliminary groundwork in bringing it about.

Mr. Clarence Weldon, Scout Executive, showed a movie on scouting to all interested persons at Pleasant Green Church, and out of this grew the Scout movement.

During April, 1950, Deryl Flannery began assisting as adult leader, and in June, 1950, application was made for a Charter. Clyde Walker was Institutional Representative and Committee Chairman. Other Committeemen were Harry Umstead, Paul Hall and Louis Leper.

The troop was chartered June 30, 1950, with Deryl Flannery as Scoutmaster. McMannen's Cabin was picked as the weekly meeting place - 7:30 on Wednesday nights.

The following boys were Charter Members: Garney B. Allen, Michael Brady, Philip Broadwell, Mike Cable, Morris Carroll, Buddy Council, Charlie Garner, Thomas Hall, James Hopkins, Wayne Holloway, William Olive, Micky Smith, and Bobby Wicker - Morris McLean, Jr., being fourteen years old, was automatically an Explorer Scout.

Since the troop was chartered, it has grown to double its original membership, with the adult leadership within the past year being

far above average for the district and council. This, along with cooperative boys, has made the troop benefactor of many awards for various accomplishments.

We are proud of our Boy Scout Troop!

The following members of Pleasant Green Church are now connected with the troop: Clyde Walker, Institutional Representative and Committee Chairman; Deryl Flannery, Scoutmaster; Kenneth Beebe, Assistant Scoutmaster; Wayne Holloway, Explorer Scout; Billy Walker, First Class Scout, and R. B. Holloway, Second Class Scout.

Revival Services, 1953

In the spring of 1953, under the direction of the College of Bishops, the Southeastern Jurisdiction entered into the largest evangelistic outreach ever attempted in Christendom. Nine states and Cuba felt the impact of the Methodist Evangelistic Mission as Methodists throughout the area witnessed for Christ, prayed for His Will, and attended simultaneous Revival Services.

The success of the Mission cannot be measured in numbers, although records were kept; nor in area reached, which was enormous. The real success was in the many commitments to Jesus Christ and the deepened religious experience.

Outstanding in the Mission was the use of prayer. Visiting teams of two were making calls and witnessing for Christ while the preaching services were in session. All churches throughout the whole Jurisdiction paused three times during the services for special prayer for the success of the Mission and specifically for the success of those visiting in the name of Christ. Success in the Missions was realized, because every person present had an important and active part in the success. Success was the result of prayer.

The Durham Circuit cooperated in the Mission to the fullest. Pleasant Green and McMannen's Chapel both participated in the Mission as one unified Church. This fact proved to be a blessing.

The preaching mission began Sunday Morning at Pleasant Green at 9:45 as the Rev. R. L. Holroyd from Greenville, South Carolina, delivered the message. At eleven o'clock the Revival moved to McMannen's. At 7:30 P.M. the Revival was again brought to Pleasant Green. Throughout the week the services alternated between the two churches, being at Pleasant Green on Tuesday, Thursday and Sunday Morning.

One of the thrilling facts of the Mission at this Church was the all-out support received. Attendance surpassed the expected number - being approximately 1400 for the whole week. The support from the teams of visitors is noteworthy - all five teams were present for instruction and assignments each night of visiting. The support given by the W.S.C.S. in preparing meals for the teams cannot be overlooked. In a sense, the support received is indicative of the success of the Revival. A great spirit of fellowship and love was manifest.

During the Mission twelve were united with the Pleasant Green Church by transfer or profession of faith. They were: Cynthia Walker, R. B. Holloway, Jr., Mary Ann Cheek, Mrs. Hugh Holloway, Mrs. Wilson Womble, Mrs. Hervie Hutchins, Mr. and Mrs. W. L. Cole, Mr. and Mrs. Charles Odom, Andrew Cheek and Clyde Walker. They were received into the fellowship with gladness and a prayer of thanksgiving. As a token of love from the Church to the new members the W.S.C.S. presented them copies of the New Revised Standard Version of the Holy Bible.

Kenneth B. Sexton

By courtesy of Vernon Wade Harrison

Official Board

The present administrative body called the Official Board of the Church, consists of the following persons:

Kenneth B. Sexton, Pastor; Paul Browning, Chairman; Edd Umstead, Will Garrard, Ernest L. Lockhart, John Link, James Scarlett and Orion J. Jones, Trustees; Ernest Bell, Opie Umstead Walker, Minnie Rhew Cheek, Clarence Link, Eleanor Browning Walker, Mitchel Hutchins, Stewards; Guy Walker, Treasurer; Mrs. Myrtle U. Walker, President W. S. C. S.; Betsy Walker, President of M. Y. F.; Mrs. Erna U. Link, Sunday School Superintendent; Deryl Flannery, Board of Missions, and Ernest Bell and Mrs. Martha Browning Walker, Membership and Evangelism.

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